

# The Mirror

OF

LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. 205.]

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## Illustrations of Shakspeare.

No. VIII.

### HERNE'S OAK IN WINDSOR PARK.



EVERY one who has seen Shakspeare's admirable comedy of the *Merry Wives of Windsor* represented on the stage, or even read it, has no doubt pictured to himself Herne's Oak, where the fat and notorious knight is cleverly outwitted by the two dames of Windsor. Sir John Falstaff, whatever may be his situation, never loses his temper, or even his good humour; and when at midnight he is approaching Herne's Oak, disguised with a buck's head on, to meet Mrs. Page and Mrs. Ford, he finds room for self-consolation. "Remember, Jove," says he, "thou wast a bull for thy Europa: love set on thy horns.—O powerful love! that in some respects makes a beast of a man; in some other, a man a beast.—You were also Jupiter, a Swan, for the love of Leda:—O, omnipotent love! How near the God drew to the complexion of a goose."

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Herne's Oak, a tree thus immortalized by Shakspeare, stood on the south-east side of the Little Park of Windsor. The reason why it was selected for the frolic with Sir John Falstaff, is the tradition attached to it, which Mrs. Page thus relates:—

"There is an old tale goes that Herne the hunter Sometime a keeper here in Windsor forest, Doth all the winter time at still midnight Walk round about an oak with great ragged horns;

And there he blasts the tree and takes the cattle

And makes milch kine yield blood, and shakes a chain

In a most hideous and dreadful manner.

You have heard of such a spirit, and well you know,

The superstitious idle headed old

Received and did deliver to our age,

This tale of Herne the hunter for a truth."

Herne is said to have been keeper of

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the Forest in the time of Queen Elizabeth ; and having been guilty of some offence, for which he expected to be discharged, hung himself upon this oak. The credulity of the ignorant peasantry induced them to suppose that his spirit haunted the spot. When the oak was cut down, various tea caddies and other small articles were fabricated from its remains, which are still preserved by some of the inhabitants of Windsor.

## MANNERS AND CUSTOMS OF ALL NATIONS.

### No. IV.

(For the Mirror.)

#### THE BURMESE.

THE vast empire of Burmah is inhabited by a race of people originally from Hindostan, remarkable for their bigotry and blood-thirsty disposition. Not contented with their natural boundaries, they dared to assault the dominions of others ; and the extensive kingdom of Pegue, with other neighbouring states, fell a prey to their rapacious desires. The limits of their empire had extended to an alarming magnitude, when the war with the British broke out ; since which period their pride has been levelled in the dust, and the extent of their territories considerably diminished. They are governed by an emperor, who, from what has hitherto transpired, seems to be a proud and obstinate prince, extremely willing to attack his neighbours, but no less unwilling to render them justice when demanded. Mr. and Mrs. Judson, the American missionaries, had an audience of his majesty, which is thus described by the former : " The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state : our situation prevented us from seeing the further avenue of the hall ; but the end where we sat opened into the parade, which the emperor was about to inspect. We remained above five minutes, when every one put himself into the most respectful attitude, and Moung Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an Eastern

monarch. His dress was rich, but not distinctive ; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on—every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us.—" Who are these ?"—" The teachers, great king," I replied. " What, you speak Burman—the priests that I heard of last night ?"—" When did you arrive ?"—" Are you teachers of religion ?"—" Are you like the Portuguese priest ?"—" Are you married ?"—" Why do you dress so ?"—These, and some other similar questions, we answered ; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moung Yo now began to read the petition, and it ran thus :—The petition merely stated that, as American teachers, they had come up to behold the golden face, and had reached the bottom of the golden feet, to ask permission to preach their religion in the Burman empire ; and that those who were pleased with it, whether foreigners or Burmans, might not be molested by the officers of government, which was the only favour they had to ask of the excellent king, the sovereign of land and sea." Mr. and Mrs. Judson were, I am sorry to add, not successful in the object of their mission. The Burmese are Buddhists ; their God is *Buddha*, called also *Guadma*, *Gautama*, &c., of whom their sacred books relate the most horrid stories. According to those accounts, " he has undergone incarnations as beast, as man, and as a celestial being ; he has been repeatedly punished millions of years in Hell, has enjoyed ages of sensual happiness in the *Nai* country, and is now in *Niekbaan*, or annihilation." See the *Friend of India*. They firmly believe in the transmigration of souls, and if the truth be spoken, are no better than a nation of atheists. Though the Burmese are as superstitious a people as any in the East, yet the most perfect toleration of all beliefs exists among them. " They have (says the Rev. G. H. Hough) their fortunate and unfortunate days, and no affair of importance is undertaken without consulting astrologers. The particular day and hour, with the position of the planets, are carefully observed on the birth of a child. A man's fortune may be read in the lines of

the palm of his hand. They believe in the existence of evil spirits, ghosts, and witches, in demoniacal possessions, and the use of charms. If a vulture perch upon a house, some awful calamity threatens its inhabitants, and they immediately abandon it." *Friend of India*.—Their priests are called *Rhahsaans*, and are held in the utmost veneration. To attain the priesthood, is considered by all as the greatest honour they can possibly arrive at, and in the pursuit of this object, the dearest ties are frequently broken. "To reject a wife and family, (says the last quoted gentleman,) to abandon them to distress and suffering, are esteemed acts of religion in any individual who wishes to enter it; and his thus doing is deemed an eminent attainment in piety, and a meritorious result of self-denial."—"The priests perform no labour, except what is considered as particularly meritorious, and this consists in eradicating the grass and shrubs which sprout up around their monasteries and pagodas. They never ride on horseback, nor eat after the sun has passed the meridian. Their public duties consist of recitations from the *Drats*, said to be revelations of Gautama relating to his own history throughout his previous transmigrations, in which the consequences of works of merit and demerit are illustrated by his own personal example; and in repeating extracts from other writings esteemed sacred, which tend to enforce the duties of morality as taught in their system of religion. On days of public worship, they edify their congregation, which assemble in *zagats*, (or sheds) contiguous to some pagoda of importance, by repeating their liturgy, or form of religious service, when the auditory evince their devotion by their humble posture, by elevating their hands with the palms united, and by regular responses. The priests affect the most entire disinterestedness in the discharge of their sacred functions; but their worldly wants are always amply supplied, and they uniformly receive the tribute of a reverential public." *Friend of India*.—As to the language of the Burmese, they pronounce it very indistinctly. "They hardly ever pronounce the letter r; and t, d, th, s, and z, are almost used indiscriminately. The same may be said of p and b. Thus, the word for water, which the Burmans universally pronounce *gac*, is written *rac*. This indistinct pronunciation probably arises from the excessive quantity of betel which they chew. No man of rank ever speaks without his mouth being as full as possible of a mixture of betel-nut, tobacco, quick-lime, and spices. In this state, he is nearly

deprived of the use of his tongue, and hence an indistinct articulation has become fashionable, even when the tongue is at liberty." *Modern Traveller*, Part 25, p. 15.—No attention is paid to the education of the females, if we except a few instances among the higher orders of people. Proper care is taken with that of the males, who are taught by the *Rhahsaans*, or priests. "The boys (says the *Modern Traveller*), are taught to read and write by means of boards blackened with charcoal, and the juice of a leaf, which answers the same purpose as over slates, and the letters are formed by a species of white stone, a little similar to our slate pencil. A lesson is written out on this board by the instructor; when the scholar is perfect master of it, it is erased, and a new one written."—Part 25, p. 69.—Their knowledge of medicine is but very confined; of surgery they have no idea. A very singular custom of the Burmese physicians is mentioned in the *Modern Traveller*:—"If a young woman is dangerously ill, the doctor and her parents frequently enter into an agreement, the doctor undertaking to cure her. If she lives, the doctor takes her as his property; but if she dies, he pays her value to the parents; for, in the Burman dominions, no parent parts with his daughter, whether to be a wife or a concubine, without a valuable consideration. I do not know," adds Dr. Buchanan, "if the doctor may sell the girl again, or must retain her in his family; but the number of fine young women which I saw in the house of a doctor at Meaday, makes me think the practice to be very common."—Part 25, p. 65.—Their manner of writing is precisely the same as that of the Europeans, being from left to right. "Their common books," observes the *Modern Traveller*, "are leaves of the palmyra palm, strung together, on which they engrave their writing with an iron style. Others are formed of thin pieces of bamboo, delicately plaited and varnished, the surface being gilded, on which the characters are marked in black and shining Japan ink. The margins are often very prettily illuminated in red and green colours. In their more elegant books, they sometimes use sheets of ivory stained black, on which the characters are enamelled or gilded, the margins being also ornamented with gilding; or at other times very fine white Palmyra leaves, on which the characters are in general of black enamel, and the ends of the leaves and margins are ornamented with flowers painted in various bright colours."—Part 25, p. 67.

The Burmese labourers are remarkable

for their idleness; when they want a meal, they cut down the necessary quantity of rice, (the ordinary food of the Burmese), and with a mess of this, and a certain quantum of brandy, of which they are extremely fond, when they can procure it, they make their repast. A horrid custom exists in the Burmese country, that of parents selling their daughters, either to strangers or their own countrymen, for 10 or 20 rupees. When the purchaser is tired of his bargain, the lady returns to her parents, and is probably in a short time sold again.\* The punishments of the Burmese are barbarous to an extreme. The most trifling offences are visited with the severest chastisements, and it is by no means rare for a person to have boiling lead poured down his throat, for a crime which in our country would most likely be expiated by a short imprisonment. Some men who had attempted to rob a pagoda, were executed in the following manner:—"Four Burmans were fastened to a high fence, first by the hair of the head and neck, their arms were then extended horizontally, as far as they could be stretched without dislocation, and a cord tied tight around them; their thighs and legs were then tied in their natural position; they were ripped open from the lowest to the highest extremity of the stomach, and their vitals and part of their bowels were hanging out; large gashes were cut in a downward direction on their sides and thighs, so as to bare the ribs and thigh bones; one, who I suppose was more guilty than the rest, had an iron instrument thrust side-long through the breast, and part of his vitals pushed out in the opposite direction. Thus, with the under jaw fallen, their eyes open and fixed, naked, excepting a small cloth round the middle, they hung dead."—*Judson's Account of the American Baptist Mission to the Burmans.*

Another execution, but attended with circumstances of less cruelty, is mentioned in *Judson's Account*:—"This afternoon we heard that seven men were carried to the place of execution. We went to witness the affecting scene. On our arrival there, we heard the report of a gun, and looking about, we saw a man tied to a tree, and six others sitting on the ground, with their hands tied behind them. Observing the man at the tree, we saw a circular figure painted upon his stomach, about three inches in diameter, for a mark to shoot at, for he was to die in this way. At that moment there was another discharge of a musket, but the

\* Communicated to the author by an English officer recently returned from Calcutta.

shot again missed; a third and fourth time he was fired at, but without effect. At every shot there was a loud peal of laughter from the surrounding spectators. He was then loosed from the tree, and a messenger sent to the governor, who returned with a reprieve. His younger brother, who was one of the seven, was then tied to the tree. The first shot slightly touched his arm; the second struck him in the heart, and he instantly expired; at the same moment the remaining five, each at one blow, were beheaded. We went close to them, and saw their trunks, and their heads, and their blood. We saw a man put his foot on one of the trunks, and press it with as little feeling as one would tread upon a beast. Their bodies were then dragged along on the ground a short distance, and their heads taken up by the hair and removed. The two brothers, when condemned to die, requested to be shot, asking, at the same time, to be pardoned, if the fourth shot should miss. The elder brother was therefore spared, while the fate of the younger was more lamentable. The superstitious Burmans suppose, from the circumstance of the request of the two brothers, and the escape of the elder one, that some charm prevented his death. The crimes of these poor creatures were various. One had been digging under a pagoda; another had stabbed a woman, but had not killed her; the others, as nearly as we can learn, were robbers."

(To be concluded in our next.)

## RELIGION.

(To the Editor of the Mirror.)

SIR—As your MIRROR is a vehicle for moral letters I have ventured to trouble you with a few observations on a very old subject.

All men, of whatever rank and station in society, whether divine or laymen, are, more or less, *prejudiced* to some particular sect or doctrine, so strong are the roots of custom and education. That system of religion which to some appears clear, intelligible, and decisive, is by others held as monotonous and obscure. The most even-handed judging individual is not divested of these self-evident feelings. Each individual maintains, and perhaps with a degree of reasonableness, that his theological opinions stand pre-eminent, having founded such upon the Bible only, which is wrested to suit the inclinations of men. This profound attachment to a specific creed has a valuable as well as an evil

operation; it is through an impene-  
trable firmness that the church of En-  
gland establishment has stood against the  
attacks of blasphemers, while it has  
thrown a faint cloud over a religion preg-  
nant with that, which if suffered to ap-  
pear in its native purity would be still  
farther promoted. Notwithstanding how-  
ever the many sects and doctrines, it is  
highly pleasing to know that they are all  
advancing to the same goal, but only by  
different directions, and that they do not  
detract from an important point in the  
Christian faith. If they are the disciples  
of Christ their doctrines will be pregnant  
with those laws which ought to govern  
society—mutual love and friendship,  
which creates that which “covereth a  
multitude of sins”—charity. The Apostle  
Paul said, “and although I have all  
faith, so that I could remove mountains,  
and have not charity, I am nothing.” It  
is these various doctrines and the attacks  
that they have been continually subject  
to, and their still superiority, that clearly  
demonstrates the goodness of the cause  
and the firmness of the foundation. It  
is highly important that that which is to  
conduct man through the rugged track of  
life—that which is to soften all the vicious  
inclinations and model them into pu-  
rity—that which is to consummate the  
happiness of man in this world and gain  
for him, as a Christian’s reward, everlast-  
ing enjoyment in the world to come,  
should rest upon a basis more firm than  
the beaten rock, which, while the ocean  
revolves and rerevolves against its basis,  
stands unmoved, and bids defiance to the  
gigantic waves.

Pure religion, the only never-erring  
guide for man, is of itself, simple and  
elegant; suited equally for the capacity  
of the wealthy and the humble. The pre-  
cious truths are not given to one and  
withheld from another, nor are they more  
suited for one than another. If there ex-  
ists in any of the various doctrines en-  
tangling and perplexing obstacles, they  
have been introduced by man himself,  
and are not the work of Almighty God.

Sceptics, in their never-ending labour,  
instead of having injured the cause they  
are opposed to, have the more firmly en-  
grafted Christian feelings “round the  
fibres of the heart.” If there should be  
any of these individuals and they chance  
to turn their eyes on these feeble observa-  
tions, I would beg to recommend the fol-  
lowing facts to their minute attention:—  
The world, I think it will be admitted  
by all, must have been produced either  
by design or chance. If produced by  
the former it is evident that a God  
existed, and if existed, still exists; but

to speak of the latter, chance *never* has  
produced any *continued* series of regular  
events—*chance never* could have pro-  
duced that extended chain of connexion  
which exists in this world. First in this  
grand connexion the sun and the earth  
are united by the warmth that the former  
yields for the proper growth of her vari-  
ous fruits, &c.; the earth is also connect-  
ed with the heavens by the necessary  
showers and healthy dew essential to the  
growth of vegetables, and these vegeta-  
bles are all connected with the earth by  
the proper soils and juices it gives for  
their growth and nourishment. These  
then are all connected with the inhabi-  
tants of the earth by furnishing them  
(the whole of the animal creation) with  
palatable and nourishing food; the great  
whole is thus connected with man in pro-  
ducing those requisites suited to his na-  
ture. *Chance never, never* could have  
formed such a connexion, a chain of so  
many links so justly proportioned and  
suited for all creatures and every thing.

Some individuals have endeavoured to  
impugn the existence of such a character  
as Christ. Without reference however to  
scriptural evidence, or proofs derived  
from the converts to the Christian faith,  
I will cite an authority or so of some im-  
portance in confirmation of the divinity  
of Christ. Suetonius tells us that “the  
emperor Claudius drove all the Jews  
from Rome, who, at the instigation of  
one Christ, were continually making dis-  
turbances.” Tacitus, speaking of the  
persecution of Christians, says, “that the  
author of that name was Christ, who was  
put to death by Pontius Pilate in the  
reign of Tiberius.” Pliny says, (whose  
testimony is much longer, and is contain-  
ed in a letter written to the emperor Tra-  
jan, desiring his instructions with regard  
to Christians), “they pay divine homage  
to Christ as a God; they bind themselves  
by a sacrament not to steal, nor to com-  
mit adultery, nor to deceive.”

It will be remembered that the above  
is the evidence of men hostile to the  
Christian disciples, and yet they tell of  
his being worshipped as a God, and of  
his forming a religious body; but not-  
withstanding this, another cogent ar-  
gument is to be traced in the knowledge  
that the Christian church, though oppos-  
ed by all nations for about three centu-  
ries—though subjected to martyrdom of  
innumerable individuals—though pro-  
claimed by twelve poor fishermen, desti-  
tute of power and eloquence, has resisted  
all obstacles, and lives to be the estab-  
lished religion of the most enlightened  
amongst the enlightened of countries.  
There are, perhaps, still many indivi-

duals ready to fan the mouldering embers of blasphemy into flames, but happily the flag of Christianity has been too often unfurled to notice their clamorous noise.

A. B. C.

### ECCENTRIC TOUR.

(To the Editor of the Mirror.)

SIR,—If the following letter, being a whimsical description of a country excursion, be worthy a place in your excellent publication, by inserting it therein you will much oblige, Sir, your constant reader

MALVINA.

DEAR DAVIE,—After partaking of "Could Kail in Aberdeen," with "John Roy Stewart," I accompanied him to the "House below the hill" when two or three of "The merry lads of Ayr," were taking their bottle of punch, having just then arrived from the "Don side." The landlord, "Johnny McGill," was glad to see us, and introduced us to "Maggy Lauder," "Matty Ross," "Edinburgh Kate," and "My Nanny O," who were all waiting the arrival of "Lucy Campbell," from "Within a mile of Edinburgh," for you must know, Lucy is to be married to "Johnny Cope;" down we sat to "Cakes and ale," and were extremely merry, when in consequence of hearing a rap at the door, "Peggy Baun" exclaimed, faith that is "John Anderson my Joe," from "Bonny Dundee." John soon made his appearance, and being known to most of us, was invited to a seat, he took out his violin, being a musician, and was touching over that sweet air "I'll never leave thee," but was interrupted by "Duncan Gray," who begged he would favour us with "God save the King." — the king, says "Charlie Stewart," who was immediately knocked down by "Jack, the brisk young Drummer," who, I assure you, is a "Bonny bold Soldier."

In the midst of the scuffle we had intimation from our friend, "Roy's Wife of Au'davalack," of the arrival of the young couple, when the cog was "Buck ye, buck ye," and "Fy let's awa' to the Bridal;" by this you will understand that "Johnny's made a wedding o't." We were going, when "Jenny Nette," hinted that the ale was unpaid, so each gave two-pence, and "Jenny's Bowbee" completed the sum of the reckoning. When we came to the "Back o' the Change House," where the wedding was held, we were met by "Jack o' the Green," gallanting the "Lasses of Stewarton," who told us that "Lucy Campbell" was "Woo'd and married an a'," however,

in we went, and took a peep at the company, the best young man was "Rattling, Roaring, Willie," the best maid was "Katharine Ogie," who is the "Bonniest Lass in a' the world," except "My Joe Janet;" the dinner consisted of "Roast Beef of Old England," "Lumps of Pudding," "Salt Fish and Dumplings," "Bannocks of Barley Meal," and a "Basket of Oysters;" after dinner we had "Dripples of Brandy," when the whole cry was "Fill the stoup and haud it clinking," for we were allowed by no means to drink "Hooly and fairly." Dancing came on next, which was begun of course by the best young man, and was succeeded by "Duncan Davidson," from "Monymusk," "but shame light on his supple snout he wasted Willie's wanton fang." I danced one reel to the tune of "Green Garters," "Wi' Beany Bell and Mary Gray," bade "Good night and joy be wi' them a'," and cam "Todlin hame," "Not drunk nor yet sober." I could not awaken "Sleepy Maggy" wi' a my knockin', but "My ain kind Deary" heard me, and "She rose and loof me in;" by this time I was "A sleepy body," and went to bed assisted by the light of the "Bonny grey eyed morning."

I am, your's sincerely,

"Sandy o'er the Lea."

"To Dainty Davie."

• • Observe that all the words in italics are names of Scottish tunes and reels.

### THOROGOOD, THE MAIL DRIVER.

(To the Editor of the Mirror.)

SIR,—In a former communication of mine, which appeared in the third volume of your publication (p. 229), I mentioned an extraordinary task which had been for some time, and was then being performed, by the driver of one of the Norwich day coaches; and I intended to follow that notice up whenever a cessation occurred; but although this actually took place in November last, I have failed until now, through inadvertence, to supply the omission.

It appears that Thorogood, the name of the driver in question, began to perform the journey alternately to and from Norwich on the 14th of July, 1821, and continued to do so, without intermission, either from illness or any other cause, until the 3rd of November, 1823. The distance, as I formerly stated, between that city and London, by way of Bury, is 112 miles according to general computation; but it is estimated that, from one inn to



the other where the coach sets up in the respective places, it is 115; and one account, now before me, says 116 miles. Now one of the years during the period, i.e. 1824, was a leap year, and consequently we shall have in all 1,573 days, which multiplied by 112, the first number, will give us 176,176 miles; and by the second, that is 115 (the last seeming to be an exaggeration), 180,895 miles, a distance equal to seven voyages, or journeys, in a right line, round the globe, with a surplus of 1,036 miles in the former case, and 5,755 in the latter.

So extraordinary a task deserves, in my opinion, a more durable record than the fugitive columns of a newspaper; and it should be added, that, unparalleled as I believe it is, Thorogood would yet have extended it, if it had not been for a change in his pursuits, in which let us hope he will manage the *reins* with the same dexterity. In other words, he married.

Yours, obediently, OCLUS.

## Origins and Inventions.

No. XVII.

### EUROPE.

THIS part of the globe was formerly called by the Romans, as it is at present by the Spaniards and Italians, by the name of Europa; but from whence that appellation originated has not been determined. By the English and French it is styled Europe; by the Turks, Alfrank, or Rumania; by the Georgians of Asia, Frankia; and by the Asiatics in general, Frankistan. The four eminent persons to whom Europe is most indebted for discoveries, are, Columbus, who discovered the West India Islands; Vasco de Gama, who discovered the Cape of Good Hope and the East Indies; Alonso Cabrol, who discovered Brazil; and Sebastian Cabot, who discovered North America.

### ABYSSINIA.

ABYSSINIA, in Africa, has been called by different names, particularly by that of Habesinia, from the Arabic word *Habesh*, which signifies a mixture, the country being peopled by various nations; but other inhabitants call it Itjopia, or Ethiopia. The latter is rather an epithet than a proper name, and was given by the Greeks to all countries inhabited by blacks. The diversity of names heretofore made great confusion, till at length that of Abyssinia prevailed, by which it has been universally known for ages past.

### SLAVONIA.

A PROVINCE subject to the house of Austria, and bounded on the north-east by the rivers Drave and Danube, which separate it from Hungary, being about two hundred miles long and sixty broad. It takes its name from the Sclavi, an ancient people of European Scythia; from whom is likewise derived the Slavonic language, which is said to be the most extensive language in the world except the Arabic, as being the common mother of the Russian, Hungarian, Polish, Bulgarian, Carinthian, Bohemian, &c. languages.

### CORSICA.

THE ancient Greeks gave this island the name of Callista, and afterwards that of Cyrenus; and to the Romans it was known by its present appellation. By the French it is called Corse. Inhabited at first by a colony of Phenicians, it was afterwards occupied successively by the Phœceans, and Etruscans, and the Carthaginians. The Romans succeeded to the latter, and settled two colonies here, which was the place of exile\* for the Roman courtiers when they became obnoxious to the emperors. On the destruction of the Roman empire, Corsica fell successively under the dominion of the Goths, the Greek emperors, the Lombards, and the Saracens; and the latter, it is supposed, first gave it the title of a kingdom.

### PERSIA.

THE great antiquity of the name of this country baffles all researches satisfactorily to account for its origin, since no degree of certainty can discover the circumstance to which the name of Persia is fairly ascribable. By the poets it is supposed to have derived the appellation of Persia from Perseus, the son of Jupiter and Danae; and by the graver, but perhaps, on this occasion, equally unsuccessful inquirers, from the word *paras*, which signifies a *horseman*, the Persians, or Parthians, having been always celebrated for their extraordinary skill in horsemanship.

### POLAND.

THE name Poland is said to be derived from the Slavonian word *pole*, which signifies *plain* and *even*, as is the face of this country. Some derive it from *Polachi*, which signifies the *posterity of Lechus*, who is held to be the founder of this monarchy. In the time of the Romans, Po-

\* Seneca was banished to this island by Claudius, on account of his illicit connexion with Julia Agrippina; and here he wrote his books de *Consolatione*.

land was known by the name of Sarmatia Europæa, and afterwards by that of Sclavonia, from the Sclavi, a people who either expelled or mingled themselves with the Sarmatæ. The Sarmatæ, who were called also Veneti, or Vandals, having left their seats to possess themselves of those more desirable countries, Italy, France, and Spain, were, as is generally believed, succeeded by their neighbours the Tartars and Russians, who erected several small governments, which were at length united in Lechus, who, like the neighbouring princes, took upon himself no other title than duke, and is said to have begun his reign about the year 550.

#### ST. HELENA.

THE historical particulars relative to St. Helena are but few : when first discovered, it presented nothing to the view of the navigator but a mass of rocks, and produced nothing for his use but water. Its position is remarkable in the South Atlantic ocean, being at a greater distance from inhabited land than any other spot that can be named, viz. about 400 nautical leagues from the coast of Africa, and 700 from that of America. It was discovered by the Portuguese in the year 1502, on St. Helen's day, and her name was given to it, according to the universal practice of the early navigators of naming their discoveries from the Romish calendar. The Dutch were, however, the first settlers, and they remained in undisturbed possession till the year 1600, when it came into the power of the English. In 1673, the Dutch surprised and retook it, but did not long remain masters of it ; for an English commander, of the name of Munden, arrived shortly after with a small squadron, and finding the landing place fortified (which is the first mention of defensive works on the shore), he landed during the night in a place supposed to be inaccessible, and appearing in the rear of the batteries in the morning, forced the astonished Dutchmen to lay down their arms and surrender at discretion. These changes were effected without bloodshed. The original designation of the principal settlement was Chapel Valley ; it is still in use ; but the island having been given by the crown to the East India Company, they called it James's Town, in compliment to our second king of that name. The few inhabitants who are natives descend from original settlers of Dutch extraction, some French Protestant refugees, and some English settlers of the time of Charles and James II. who, with soldiers' wives and children, make, it is said, the whole civil population amount to upwards of 2,000 persons.

F. R. Y.

#### RULES FOR THE EYES.

THE Le-king, one of the classical books of the Chinese, contains rules for looking at persons :—To look higher than the face indicates pride ; to look lower than the girdle indicates sorrow ; to look aslant indicates perfidy. Ministers of state must not look the emperor in the face ; they may not look higher than the vest which binds round his neck, nor lower than his girdle ; they must fix their eyes upon his heart, and with profound reverence wait the high decisions of his sovereign will.

#### VIRTUE OF THE GANGES.

THE following story appears in one of the books of the Hindoos :—"A Brahmin who had been guilty of the greatest crimes, was devoured by wild beasts ; his bones only remained. A crow took up one of these bones, and was carrying it over Ganga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Ganga, the Brahmin sprang to life, and was ascending to heaven, when the messenger of Yama, the Judge of the Dead, seized him as a great sinner. At this time Narayana's messengers interfered, and pleaded that the sins of this man, since one of his bones had touched Ganga, were all done away. Appeal was made to Vishnoo, who decided in the Brahmin's favour. The Brahmin immediately went to heaven."

#### RAINING TREES.

IN the ancient histories of travellers in America, and also by Thévet in his *Cosmographie*, mention is made of a tree which attracted the clouds from the heavens, and converted them into rain in the dry deserts. These relations have been considered as fables. There has been lately found in Brazil a tree, the young branches of which drop water, which fall almost like a shower. This tree, to which Leander has given the name of *cubæ pluviosa*, is transferred by M. Decandolle to the genus *Casalpinia* (*pluviosa*) in his *Prodromus*, vol. ii. p. 483. Also many vegetables, as the *calamus rotang*, and tender climbing plants, the vine, and other twigs, at the season of sap, particularly when they are cut, weep abundantly. This genus *Casalpinia*, which furnishes the dyeing wood of Pernambuco and the sappan wood, presents also a species the leaves of which are almost as sensible to the touch as the sensitive plants at Malabar ; it is the *Casalpinia mimosoides* of Lamarck.—*Jour. de Pharm.*



## Fonthill Abbey, South East View.



THE recent and sudden death of Mr. Farquhar, the purchaser of Fonthill Abbey, has recalled the public attention to that gorgeous edifice, and we doubt not we shall gratify our readers by presenting them with a second engraving of this celebrated building. Before describing our present view it will, however, be necessary to remark on what we have already done on the subject which attracted our attention almost at the commencement of our work.

In No. 3, of the MIRROR, we gave a very copious memoir of Mr. Farquhar, and in the succeeding number (4) we inserted a minute description of Fonthill Abbey accompanied by a view from the end of the western avenue. Without however going over the same ground it may at this distance of time be well to give a few general particulars.

Fonthill Abbey was built at an expense of £400,000 by Mr. Beckford, who determined to erect an edifice uncommon in design and to adorn it with splendour. Aware of the insatiable curiosity of the English, and that no common means would restrain them from breaking in upon domestic privacy and interrupting the regular occupation of the artificers, Mr. Beckford commenced his labours by raising a high wall around a tract of land about six miles in circumference; the wall was surmounted by a sort of *chaussée de frise*; and at each of these double gates in the wall were porters who had the most rigid orders not to admit a stranger, whatever might be his rank; the only exception was Lord Nelson, the "hero of the Nile," and of a hundred other battles, Sir William and Lady Hamilton who were specially invited and

visited Fonthill in December 1800, on which occasion the festivities were as unique as they were splendid.

The foundation of Fonthill Abbey was laid in the year 1795, and numberless artificers were constantly employed in the stately pile; indeed for the two months previous to Lord Nelson's visit five hundred workmen were successively employed night and day to expedite the works which were thus silently but rapidly rising above the barrier and the surrounding trees.

When the abbey was completed does not appear, and the public would have known nothing of it beyond the fact of its existence, had not its munificent but improvident owner, by the depreciation of West India property, of which his wealth principally consisted, been compelled to dispose of it. This was in the year 1822, and the numbers that then crowded to see this long concealed monument of Mr. Beckford's eccentricity and profusion was unparalleled. A full account of the extent to which public curiosity was carried on this occasion, will be found in the first volume of the MIRROR, to which we have already alluded.

The view of this gorgeous edifice now presented to our readers, is from Mr. Britton's\* splendid work, the *Illustrations of Fonthill*. It represents to the right a large and lofty mass of buildings with two octangular turrets at the east end, which are copied from two in the entrance gateway to St. Augustin's monastery at Canterbury; there are two others of smaller dimensions at the opposite end. Three lofty and handsome

\* A gentleman who has done more to illustrate the architectural beauties and antiquities of England than any person living.

windows perforate the side wall; a range of open arches above, and the whole crowned with an open embrasured parapet. The great centre tower is connected with the western end of this part of the edifice, and branching off from that to the south is a small tower, with a range of buildings connecting it with two other large square towers having oriel windows, embattled prospects, &c. The usual approach to the building conducts the visitor to this point after passing through a deep umbrageous road.

We ought to state that the tower of Fonthill fell on the 21st of December last, an account of which will be found in Vol. vii. of the MIRROR, page 54.

In our next we hope to be enabled to add some interesting particulars of Mr. Farquhar in addition to the copious memoir already alluded to.

## Scientific Amusements.

No. XIII.

### THE ANIMATED BACCHUS.

CONSTRUCT a figure of Bacchus, seated on a cask; let his belly be formed by a bladder, and let a tube proceed from his mouth to the cask. Fill this tube with coloured water or wine, then place the whole under the receiver. Exhaust the air, and the liquor will be thrown up into his mouth. While he is drinking, his belly will expand.

### TO MAKE AN EOLIAN HARP.

THIS instrument consists of a long narrow box of thin deal, about five or six inches deep, with a circle in the middle of the upper side, of an inch and a half in diameter, in which are to be drilled small holes. On this side, seven, ten, or more strings, of very fine gut, are stretched over bridges at each end, like the bridges of a fiddle, and screwed up or relaxed with screw pins. The strings must be all tuned to one and the same note, and the instrument be placed in some current of air, where the wind may pass over its strings with freedom. A window, of which the width is exactly equal to the length of the harp, with the sash just raised to give the air free admission, is a proper situation. When the air blows upon these strings, with different degrees of force, it will excite different tones of sound; sometimes the blast brings out all the tones in full concert, and sometimes it sinks them to the softest murmurs.

### THE FLOATING STONE.

To a piece of cork tie a small stone

that will just sink it; and putting it in a vessel of water, place it under the receiver. Then exhausting the receiver, the bubbles of air will expand from its pores, and adhering to its surface, will render it, together with the stone, lighter than water, and consequently they will rise to the surface and float.

### THE FIERY FOUNTAIN.

IF twenty grains of phosphorus, cut very small, and mixed with forty grains of powder of zinc, be put into four drachms of water, and two drachms of concentrated sulphuric acid be added thereto, bubbles of inflamed phosphorated hydrogen gas will quickly cover the whole surface of the fluid in succession, forming a *real fountain of fire*.

### TO CAUSE A BRILLIANT EXPLOSION UNDER WATER.

DROP a piece of phosphorus, the size of a pea, into a tumbler of hot water; and, from a bladder furnished with a stop cock, force a stream of oxygen directly upon it. This will afford a most brilliant combustion under water.

### TO MAKE AN OLD GOLD CHAIN APPEAR LIKE NEW.

DISSOLVE sal ammoniac in urine, boil the chain in it, and it will have a fine gold colour.

### TO CHANGE BLUE TO WHITE.

DISSOLVE copper filings in a phial of volatile alkali; when the phial is un-stopped, the liquor will be blue, when stopped, it will be white.

### TO MAKE PICTURES OF BIRDS WITH THEIR NATURAL FEATHERS.

FIRST take a board, of deal or wainscot, well seasoned, that it may not shrink; then paste white paper smoothly on it, and let it dry; if the colour of the wood shew through, paste a second paper on it. When the paper is dry, get ready any bird that you wish to represent, and draw the outline as correct as you can on the prepared board. You then paint the ground-work, stump of a tree, the bill and legs, their proper colour, with water colours, leaving the body to be covered with its own natural feathers. In the space you have left for the body, you lay on very thick gum water, letting each coat dry before you lay on another, and continuing till the gum is as thick as a shilling. Then take the feathers off the bird; as you proceed, draw a camel's hair pencil, dipped in gum water, over the coat of gum that you have laid on the paper, that it may more readily adhere.

As you strip the bird, you must fix the feathers in their proper places on the board, and shave the shafts or stems of the larger feathers, that they may lay on flat. The most ready way to perform this operation, is to provide yourself with a pair of steel pliers, to take up and lay on the feathers with. You should prepare some small leaden weights to lay on the feathers, that they may more readily adhere to, and lay flat on, the gum. The part where the eye is must be supplied by a small piece of paper, coloured and shaped like one, or you may be able to get a glass bead, that will answer the purpose better. In order that the feathers may lay smooth and regular, when the whole is perfectly dry, lay a book, or a flat board, with a weight on it.

G. W. N.

### SPIRIT OF THE Public Journals.

#### CHARACTERISTIC ADVERTISEMENTS IN NEW SOUTH WALES.

It is not through curiosity alone, but from a higher motive, that we are incited to watch with particular attention the progress of our *embryon* empire in southern Asia; and we find that the periodical publications in the British colonies in Australia, which multiply with the increase of their inhabitants, supply us with the best *criteria* of the character of society there. It was probably with a view of imparting to the English public one means of acquiring an exact idea of Australian manners, that a late historian of New South Wales has published in his book a literal copy of an entire Sydney Gazette! We shall not carry the joke quite so far as this; but we think some *excerpts* from these chronicles may amuse, if not instruct our readers; they are mostly advertisements, taken from the latest files we have received from Sydney.

Let us begin with the following polite announcement, quoted *verbatim et literatim*, which will at once shew that *corium non animus mutant, qui trans mare currunt*; and that philosophical fortitude goes a great way towards disarming calamity of its sting, and making "afflictions objects of a smile."

"MRS. BROWN respectfully thanks the community of thieves for relieving her from the fatigues and wearisomeness of keeping a chandler's shop, by taking the following goods off her hands, viz.—35 yards of shirting, 12 do. of muslin, 40 do. of calico, and various articles, as the auctioneer terms it, 'too many to mention in an advertisement.' But, the gentlemen

in their despatch of business forgot that they had taken along with them an infant's paraphernalia, two dozen of clouts, so elegantly termed by washerwomen. If the professors of felony do not give a dinner to their pals, and convert them into d'oyley's for finger glasses, Mrs. Brown will thank them to return them, as they would not be so ungracious and deficient of honour to keep such bagatelles from a poor mother and four children. This is to apprise the receivers of stolen property, that she will sooner or later have the pleasure of seeing their necks stretched, and that they will receive a tight cravat under the gallows by their beloved friend Jack Ketch. As the old saying is, "the better day the better deed," the fraternity performed their operations on Sunday night last.—17, Phillip-street."

The figurative expression, "tight cravat is so much the more happy, as it harmonizes with the species of property purloined; it is the offer of a *quid pro quo*."—The next specimen is an advertisement addressed to a higher class; the charge of robbery is, in this case, we cannot say more *elegantly*, but more *indirectly*, insinuated:—

"It is requested that those Ladies and Gentlemen who have, from time to time, borrowed Books from Mr. S. Levy, will return them to the undersigned, who respectfully solicits all books, now in possession of persons to whom they do not belong, to comply with the above—a fresh supply may be had. Among the number missing are the Pastor's Fire Side, Tales of my Landlord, Kemilworth, Princess Charlotte, Secret Revenge, Smollet's Works, Ivanhoe, Tales of the Times, Paradise Lost—so are the books until found by  
B. LEVEY."

"No. 72, George-street."

The "respectful solicitation" addressed to the books themselves, "to comply with the above," is, we suppose, an Australian figure, whereby, in order to avoid an obnoxious accusation against the borrowers, of keeping them too long, the books are supposed to be unwilling to return. The ingenious mode in which the advertiser closes his announcement is above praise.

"THIS IS TO CAUTION ALL PERSONS against purchasing a HOUSE AND PREMISES, situate No. 74, Cumberland-street, Rocks, as the said House and Premises belongs to me.

"CATHERINE REDMOND."

It is singular that Mrs. Redmond should be able to give no better reason for her caution.

There is so much playfulness in the

succeeding, that the reader would almost fancy the advertiser to be a person of too much good-humour to put his threat into execution :—

"Sydney, August 22, 1825.

"MAY it please those I solicit, and be it known hereby—

"That all those persons who stand indebted to me, upwards of twelve months, and who do not pay the same within fourteen days from the date hereof, will be by law compelled.

"JAMES WILSHIRE."

From the last newspapers received we observe that there is a strong contest in the colony for the vacant office of a Bank Director! Various advertisements appear from the different candidates, one of which is as follows :—

TO THE PROPRIETORS OF THE BANK OF NEW SOUTH WALES.

"LADIES AND GENTLEMEN,—I beg leave to offer myself as a candidate for the Directorship of the Bank of New South Wales at the ensuing election.

"Acknowledging, as I do, having no claim whatever to your support; yet should you be disposed to honour me with your vote and interest, you may confidently rely on a faithful and zealous discharge of the duties of that important trust.—I have the honour to remain, Ladies and Gentlemen, your obedient humble servant,

"W. JEMMET BROWNE.

"Charlotte-place, Nov. 12, 1825."

The candour of this gentleman is unprecedented; he petitions the electors for their vote and interest, yet tells them he has no claim *whatever* to their support!

"Royal Mails" and "Furious Driving" we should hardly have expected to find in this part of the world :—

"ROYAL MAIL-COACHES.

"IN CONSEQUENCE OF REPEATED COMPLAINTS from Passengers, of dangerously rapid driving, particularly towards Sydney on Monday night last, the Proprietors beg leave to inform the Public, that each Coachman is directed to take one hour and fifteen minutes in performing his distance, five minutes of which time is allotted for watering and resting the horses; and the Guard is particularly directed to take notice that the above time is strictly attended to."

The *mysterious announcements* which occasionally appear in English papers, and which disorder the nerves of morbid sentimentalists, are very successfully imitated in the following :—

"TO . . . . .

"(HOPE DEFERRED MAKETH THE HEART SICK.)

"YOU HAVE FORFEITED YOUR WORD—you said I should see you on Tuesday. If you have the slightest regard for my peace of mind meet me as soon as possible, on the spot we parted the last time I saw you. Love is out of the question altogether. You have heard something to my disadvantage, and I cannot rest until I explain it to you. The idea of marriage never entered my head. My pride revolts at the opinion I am almost positive you now entertain. When I assure you that death would be preferable to your contempt, you will not wonder that I solicit an interview. All you have heard is from the idle tongue of slander. I have felt for you nothing but a sincere regard—a regard which I shall always feel towards you while you remain as you are.

"After I have told you all, I dare say we will not meet again. So remember . . . . .

"P.S.—Answer me next week by the Paper, if we do not see each other before that time.—July 31, 1825."

The art of *puffing* is yet in its infancy in Australia; a diligent study of the English newspapers will remedy this defect.—*Ecce signum!*

"NOTHING NEW.

"THERE'S nothing new beneath the Sun,  
So ancient wits' decisions run;  
But wit, no match for facts we see,  
For I know things and so do you,  
Though not lasting, ever new;  
What think you, Sirs, the Price of TEA?  
Now selling at 2s. 6d. per lb. by A.  
POLACK, No. 7, Pitt-street.

*Asiatic Journal.*

## YOUNG NAPOLEON.

IN the upper part of his face, namely, his nose, eyes, and forehead, he is extremely like his father; his jaws, mouth, &c. &c. are truly Austrian, i.e. large and full; his complexion is light, and his forehead is higher than Napoleon's, which was remarkably low. He was of an idle disposition, they told me, and that it was very difficult to make him apply himself, except to mathematics, the only branch of study to which he showed inclination. When younger, his great amusements were mischievous, practical jokes, many of which he played off on his august grandfather (with whom he is a great favourite), such as filling his boots with gravel, tying the skirt of his coat to his

chair, &c. The Archduke Charles is much attached to him, and indeed with every person he seems to be a favourite.

*London Magazine.*

### RESTAURATEURS AT VIENNA.

ALTHOUGH the good people of Vienna yield not to those of any other city in their love for good eating and drinking. It is not in their public establishments for these purposes you will perceive it; their restaurateurs are far inferior to those of the French. Like the English, they are well inclined to eat, drink, and make merry together in their own houses, but dislike to do so in a public room, and therefore 'tis strangers alone who support the restaurateurs of Vienna. The establishment of Widman, although the best, is of poor description; the approach to his rooms is by a dark and dirty staircase, upon which the kitchens pour out all their odour, both good and bad; this leads to a suite of rooms furnished pretty well; but the attendants who wait in them are dirty and inattentive, and the dishes they serve oily, ill-dressed, and cold. The Hungarian wines are the only good things you can find there; what is sold as Tokay is not the best; it is inferior to the Ofner or Erlaner; these wines resemble those of Burgundy in flavour, but in quality are yet more heating and inflammatory.

*Ibid.*

### EVENING SCENE IN INDIA.

I HAVE found myself sometimes in India towards the end of a day's journey, in a green lane festooned with jasmine and overshadowed with tamarind-trees, at the end of which was the village, with its white pagoda glittering in the setting sun, and peopled with groupes of such figures as are seen in antique marbles; where the evening air was almost oppressive with perfume, and the rudest sound that broke upon the stillness was the sweet note of the wood-pigeon, or the sudden flight of a flock of green parrots; where the doves were pecking at my feet, and the squirrels and monkeys shaking the feathery leaves of the tamarinds above my head; "and all was odorous scent and harmony, and gladness of the heart, nerve, ear, and sight." It is poetry to recollect such a scene. No pen nor pencil could surpass its loveliness.

*Ibid.*

### SHERIDAN'S IMPROMPTUS.

Among the impromptus of Sheridan's ready pen, one has escaped the notice, not the memory, of his biographer—he

remembers to have heard of it but too well. On the memorable night in which Drury-lane Theatre was profaned by the attempted assassination of George the Third,—an attempt, the alarm and agitation of which seemed to be deeply felt by every breast, save that of Majesty alone, Sheridan, ever in attendance when the King visited the theatre, stepped into the green-room, and in a few minutes the vocal and instrumental performers came forward and sung God save the King, with the following additional stanza:—

From every latent foe,  
From the assassin's blow,  
Thy succour bring;  
O'er him thine arm extend,  
From every ill defend  
Our Father, King, and Friend,  
God save the King!

The cool intrepidity of Old George, the presence of mind which assured him that it was no more than one of those frenzied or fanatical attacks to which greatness is always liable, and the secure confidence he so evidently reposed in the affections of his subjects, contributed to redouble the acclamations with which the national anthem was received by the audience. The extempore verses, known at once to have come from the manager, seemed particularly gratifying to their feelings, and drew bursts of the loudest and most sincere applause that ever perhaps was heard in a theatre. This may be too trifling an anecdote for such "heroic dignity" as Tommy Moore's; and for an omission so consistent with his principles, it would perhaps be too severe to censure him. Those who have not learned to exclude royal virtues and loyal sentiments from their notion of heroism and dignity, will, I think, be of opinion, not only that it is worth relating, but that it should never be forgotten.

*Blackwood's Magazine.*

### Miscellanies.

#### "SWEET LASS OF RICHMOND-HILL.

THE long popular and still well-known song, the "Lass of Richmond-hill," is founded on the following true and pathetic story:—

A young lady, equally accomplished in mind and person, the daughter of a merchant of immense wealth, resident at Richmond-hill, had consented to receive the addresses of a young officer, of exemplary character, and of respectable though

poor parents. He belonged to a regiment of cavalry, then quartered at Richmond; but his offers were rejected by her father on account of his poverty. Apprehensions of a clandestine marriage being entertained, the officer was forbidden the house, and the young lady was strictly confined within its walls. Continued grief and irritation of spirits led her, in a fit of despair bordering on insanity, to precipitate herself from an upper window of her father's house, and she was dashed to pieces on the stone steps that formed the ascent from the garden into the house. The unfortunate young man afterwards served in America, and was shot at the head of his company.

### GENERAL WASHINGTON AND THE AMERICAN QUAKERS.

In 1790, the American Quakers presented the following address to General Washington, then president of the United States:—

"We would neither trespass on thy time nor on thy patience; to flatter were utterly inconsistent with our general behaviour, but as our principles and conduct have been subject to misrepresentations, it is incumbent upon us, by the strongest assurances, to testify our sincere and loyal attachment to thee, and all those set in authority over us. Our most fervent prayers to Heaven are that thy presidentship may prove no less a blessing to thyself than to the community at large."

To this address General Washington returned the following answer:—

"Liberty of worshipping the Deity according to the dictates of our conscience is not solely an indulgence of civil government, but the inalienable right of men as long as they perform their civil obligations. Society can have no further demands. Men are only amenable to Heaven for their religious opinions. With your principles and conduct I am not unacquainted; and I do the Quakers but common justice when I say, that, except in the case of their refusal to support the common cause of their fellow-citizens during the war, no sect can boast of a greater number of useful and exemplary citizens."

### COINS OF EDWARD VI.

THE term sovereign, as applied to a piece of money, is not new in the history of our coinage; for so far back as the reign of Edward VI., who brought the gold used at the Mint to its original purity, which had been greatly debased by his prede-

cessor, there were both sovereigns and half-sovereigns. The following is the description of the current money of that reign:—

*King Edward's silver Crown-piece*, coined at York. It had the king's figure, at full-length, on horseback, in full armour, crowned, and holding a drawn sword at his heart. The horse is adorned with large embroidered trappings, with a plume of feathers on the head, and the date under him. The Mint mark is y, and it is circumscribed with these words:—EDWARD VI D, G, AGL, FRA, Z, HIB, REX. The reverse like that of the shilling.

The *Sovereign*, struck in the sixth year of his reign, had the profile figure of his majesty in armour, crowned, holding a drawn sword in his right hand and the orb in the left. The Mint marked a tun over the royal head, circumscribed with these words:—EDWARD VI, E, G, AGL, FRAN, Z, HIB, REX. The reverse had the arms crowned, and the like supporters as his father, with E, R on the pedestal, and the following motto:—JHS, AVTEM, TRANSIENS PER, MEDIUM, ILLORE, TRAT.

The *base Shilling* of Edward VI, coined at York. The Mint mark y, the head in profile, crowned with the legend, EDWARD, VI, D, G, AGL, FRA, Z, HIB, REX. On the reverse, TIMOR, DOMINI, FONS VITE, M, D, XLIX.

The *Half-Sovereign*, coined in his third year. It has the king's bust in armour, bareheaded, circumscribed SCUTUM FIDEI PROTEGIT EUM—a rose between each word, and a rose the Mint mark. On the reverse the arms in a shield, crowned, between the initial letters E, R, with the title circumscribed as above.

The *fine Shilling* of Edward VI. It bore the king's bust, full-faced, crowned, and in his Parliamentary robes, with a chain of the order. On one side of the head is a large double rose, and on the other the figures XII, denoting the value, with the title, as above, in old English characters. The Mint mark y, N, Z. This is the first English coin on which we see the Collar of the Order of the Garter.

The *Sixpence* of his third year, of the York Mint. The Mint mark y. On the obverse is the king's bust, in armour, crowned, and labelled with the regal title. On the reverse are the royal arms, in an oval shield, garnished and crowned, with the motto, SCUTUM, FIDEI, PROTEGIT, EUM.

The *Noble* was also in use in this reign, as an appropriate attendant on the *Sovereign*.



## FORFEITS IN A BARBER'S SHOP.

BARBER'S shops were formerly places of great resort, for passing away time in an idle manner. By way of enforcing some kind of regularity, and perhaps, at least as much to promote drinking, certain laws were usually hung up, the transgression of which was to be punished by specific forfeitures. It is not to be wondered, that laws of that nature were as often laughed at as obeyed :—

—“Laws for all faults,  
But laws so countenance'd, that the strong statues

Stand like the forfeits in a barber's shop,  
As much in mock as mark.”

*Measure for Measure*, ii. 2.

Kenrick, with some triumph over Dr. Johnson for being deficient in so important a point of knowledge, produced the following as a specimen of such rules, professing to have copied them near Northallerton, in Yorkshire :—

## RULES FOR SEEMLY BEHAVIOUR.

\* First come, first served—then come not late ;  
And when arrived keep your state ;  
For he who from these rules shall swerve,  
Must pay the forfeits—so observe.

1.

Who enters here with boots and spurs,  
Must keep his nock : for if he stirs,  
And gives with armed heel a kick,  
A pint he pays for every prick.

2.

Who rudely takes another's turn,  
A forfeit mug may manners learn.

3.

Who reverentless shall swear or curse,  
Must lay seven farthings from his purse.

4.

Who checks the barber in his tale,  
Must pay for each a pot of ale.

5.

Who will or cannot miss his hot  
While trimming, pays a pint for that.

6.

And he who can or will not pay,  
Shall hence be sent half-trim'd away,  
For will he, nill he, if in fault,  
He forfeit must in meal or malt.  
But mark, who is already in drink,  
The cannikin must never clink.”

That they were something of this kind is most probable, though the above lines wear some appearance of fabrication ; particularly in the mention of seven farthings, evidently put as an equivalent to a pint of ale, but in reality the price of a pint of porter in London when Dr. Kenrick wrote, and not at all likely to have been the price of a pint of ale many years back. The language, too, has not provinciality enough for the place assigned. Objections might be made also to several

of the expressions, if the thing deserved more criticism.—*Nare's Glossary.*

## TRANSLATION ; OR, A SCOTCH CALL.

ABOUT the year 1750, Mr. Sim was minister at Glass, in Bamsfhire, and had as a parishioner the late much-respected Mr. Gordon, of Auchmull, who had entertained a long and inveterate grudge at the honest parson. Mr. Sim got or procured a call to the neighbouring parish of Mootlich, and as usual preached a farewell sermon, which Mr. Gordon did not honour with his attendance ; but a third person extolling the discourse to the skies, Mr. Gordon replied by asking the text, and being told Acts xx. 22, “And I go bound in the spirit to Jerusalem, not knowing the things that shall befall me.” —“Ah, d—l curse him,” said Mr. Gordon, “weel kens he that the stipend of Mootlich is better than the stipend of Glass.”

MALVINA.

## ROMANTIC HIGHWAYMAN.

IN a letter to Mr. Mead, preserved among that gentleman's papers in the British Museum, and dated February 3, 1623, there is the following account of a singular highwayman :—

“Mr. Clavell, a gentleman, a knight's eldest son, a great highway-robber, and of posts, was, together with a soldier, his companion, arraigned and condemned, on Monday last, at the King's Bench bar ; he pleaded for himself that he never had struck or wounded any man, never taken anything from their bodies, as rings, &c., never cut their girths or saddles, or done them, when he robbed, any corporeal violence. He was, with his companion, reprieved ; he sent the following verses to the king for mercy, and hath obtained it :

“I that have robb'd so oft am now bid stand ;  
Death and the law assault me, and demand  
My life and means ; I never us'd men so,  
But, having ta'en their money, let them go.  
Yet, must I die ? and is there no relief ?  
The King of kings had mercy on a thief !  
So may our gracious king, too, if he please,  
Without his council, grant me a release.  
God is his precedent, and men shall see  
His mercy go beyond severity.”

## The Gatherer.

“I am but a Gatherer and disposer of other men's stuff.”—*Walter.*

A LONG chain of progeny is likely to be produced by a recent union at Bristol, between Mr. Dunbar, iron-founder, and Miss Link.

## ANECDOTES OF WEBER.

NEITHER our manners nor our climate suited the Baron. When he was so loudly called for after the first performance of *Oberon*, he said to Mr. Charles Kemble, "Mr. Kemble, for why you make de people cry so for me?" and it was with great difficulty that he was induced to make his appearance at the side scenes; and not then till he had frequently exclaimed, "No, no—where is de Fawcett?" wishing him to go on and receive all the honours of the day. If Weber had continued to compose for our theatres, he would probably have succeeded in chastening and improving the style of our singers. On one occasion at a rehearsal, he said, "I am ver sorry you tak so much trouble." "Oh! not at all!" was the reply. "Yes," he added, "but I say, yes—dat is, for why you tak de trouble to sing so many notes dat are not in de book."

## STAYS.

A CURIOUS edict was passed by the emperor Joseph the Second, to restrain the use and fashion of stays; in the preamble it set forth, that they impaired the health, and impeded the growth of the fair sex; in all orphan houses, nunneries, and other places of public education, they were strictly forbidden, and young ladies still persisting in the fashion, were threatened with the loss of the customary indulgences and "countenance" which were bestowed on their class; thus they were made a sort of immorality. The College of Physicians also were enjoined to draw up a dissertation in support of the royal edict, which was distributed gratis. But what can a monarch do against fashion? The liberty of the corset was soon re-established in Austria in its full severity.

MACKLIN having written a comedy, showed it to Quin and asked his opinion of it, Quin gave him some hopes of its success, but desired him to wait a little before he brought it out. Next season he was called upon again for his interest with Mr. Rich, to have it performed; Quin had the address to satisfy Macklin a second time, recommending him to wait a little longer. Shylock retired growling but complied. Next year he again applied, confident of success, but was astonished at receiving the same answer as before. Unable to contain himself, he pettishly asked how much longer he should have to wait. "'Till the day of judgment (replied Quin) when you and your play may be d—d together."

## LAUGHABLE MISTAKE.

SOME time ago, a lady went into the *Police Office, Bow Street*, and inquired the price of some fur and silk articles. Townsend, quizzingly replied, "Oh! ma'am, we're all fair and above board—we've no cloaks here." To which the lady rejoined, "Sir, I beg pardon, I really thought that this was the celebrated *pelisse office*!"

## FELINE INSTINCT.

THE following extraordinary anecdote of the sensibility of cats to approaching danger from earthquakes is well authenticated:—In the year 1783, two cats, belonging to a merchant of Messina, in Sicily, announced to him the approach of an earthquake. Before the shock was felt these two animals seemed anxiously to work their way through the door of the room in which they were. Their master, observing their fruitless efforts, opened the door for them. At a second and third door, which they also found shut, they repeated their efforts, and on being set completely at liberty, they ran straight through the street, and out of the gate of the town. The merchant, whose curiosity was excited by this strange conduct of the cats, followed them into the fields, where he again saw them scratching and burrowing in the earth. Soon after, there was a violent shock of an earthquake, and many of the houses in the city fell down, of which number the merchant's was one, so that he was indebted for his life to the singular forebodings of his cats.

FAIR moon! they say thy silver light  
Is emblem but of love,  
Yet frail and false as woman's vows  
Oh! never can'st thou prove.

Fleeting tho' thy brilliancy,  
'Twill last at least till day;  
But woman's love e'en in its bud  
Of brightness dies away.

*Europ. Mag.*

## TO CORRESPONDENTS.

THE *Illustrations of Shakespeare* are resumed in our present number, and will be continued occasionally.

F. R. Y. will find the alteration correct.

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